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THE CHRONICLE

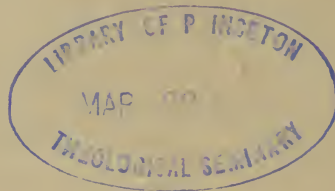
OF THE

LONDON MISSIONARY SOCIETY



1914

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THE CHRONICLE

Of the London Missionary Society.

Editor: BASIL MATHEWS, M.A.

The L.M.S. and the War

I. At Home

THE insistent phrase of "Business as usual" has been so constantly dinned into us in press and shop-window, at every turn, that we shrink from using it even in a new connection. Yet the phrase—especially if we read it, "The King's business as usual"—enshrines a vital lesson for the Christian Church in this hour.

THE splendid story of how the great work of building "the city which hath foundations" is going on abroad is told in the following pages, which constitute the Popular Report of the Society this year. It is our high task, which we rejoice to say is reinforced on all sides at home, to see that those abroad shall not lack the sinews of their warfare. The great auxiliaries, like Bristol, Sheffield, Leeds, Manchester, and others, are carrying through their programme on the lines of this motto, and they give a fine lead to the whole of the Society's constituency. There must be, we know, modifications where our people are stricken, and we trust expansions where unusual prosperity has come on them. Our policy should be "The King's business as usual."

OUR hearts go out in deep sympathy coupled with constant prayers, as we think of those with their nearest and dearest at the front, or with their sources of income destroyed. It is characteristic that these are the very people whose souls are quick with sympathy and help for the Society to-day.

THE Consultative and Finance Committee have instructed the Editorial Secretary to insert in THE CHRONICLE an expression of their deep gratitude to the Secretaries and Agents of the Society for their

spontaneous act in sacrificing a portion of their salaries during the present year of war. Those concerned are paying back anonymously, and in each case voluntarily, a proportion of their salaries, approximating to 10 per cent. A number of missionaries at home on furlough have already acted in a similar way, while some have seized opportunities of taking up other work temporarily, in order to relieve the Society until it becomes possible for them to return to the field.

THE funds of the Society, as shown in the accounts presented to the close of August, are distinctly encouraging and are slightly better than those of the same date in 1913. Many friends of the Society, however, have hastened to send their personal subscriptions in view of the financial stringency which is generally anticipated. No definite conclusion, therefore, should be drawn from the accounts at the present time. Yet the position gives ground for hope.

A SPECIAL donation of £1,000 from a supporter of the Society has reached the Mission House during the month, and is significant of the sense of responsibility for L.M.S. work which is operating with some of our friends. The call to personal sacrifice is meeting with response on all hands, and the appeal is being reinforced by everything that is going on in national life at the present time.

NOT all our supporters are suffering financially as the result of the present conflict. Some trades and many individuals are prospering under the exigencies of a war period and its effect upon certain forms of enterprise. Where this is happening the work of missions has a very real claim, and the Society may rightly anticipate a special response in such cases.

THE year 1798 (when Britain was at war on the Continent) produced one of the most interesting pages in all the contribution lists that the Society has ever issued. There is a whole page in the Report taken up with the special contributions of underwriters who had made considerable profits out of war insurance. These gifts run into thousands of pounds; and we have no doubt that friends of the Society who have profited in any way will devote a thankoffering to our great world-campaigns of peace.

THE fact that the cannon of this war are reverberating on the shores of China shows that those who only know Europe cannot begin to see the ultimate significance, even politically, of the war. The new Study text-book, "The Regeneration of New China," by the Rev. Nelson Bitton, has in it that significant photograph of a great cannon, manned by Chinese gunners, which was reproduced in the September CHRONICLE. The call, then, is greater at this stage rather than less that we should turn to a deeper understanding of the awakening nations of the East, on whose truly Christian character will depend the peace of the world in the future and the continuance of what is best in Western civilisation. Study Circles will remember: "The King's business as usual."

AT this time, when for a number of reasons the Sunday schools are particularly open to the story of the missionary enterprise of Universal Peace, we are sure that our superintendents and teachers will desire to make use of the Society's very varied and fascinating apparatus and literature for this purpose. The Editorial Secretary will be glad to give full information.



Britain and Continental Missions

IN accordance with the scheme forecasted in the September CHRONICLE on pages 200 and 201, a fund for helping the Continental missionaries—French, Swiss, and German, and others—on British territory has been opened under the auspices of the Conference of Representatives of British Missionary Societies. Contributions may be sent to Mr. F. H. Hawkins, LL.B., London Missionary Society, 16, New Bridge Street, E.C.

II. Abroad

THE seizure of German Samoa by an expeditionary force from New Zealand has placed the large missionary staff of the Society there under the British flag.

A GERMAN force has attacked Abercorn, N. Rhodesia, which is thirty miles south-east of the southern corner of Lake Tanganyika, and the administrative centre of North-eastern Rhodesia. On the morning of September 5 an attack of German skirmishers was repulsed, and on September 9 the Germans opened shell fire upon Abercorn, but afterwards abandoned their position and retreated fifteen miles to the east. Kawimbe, where the L.M.S. has carried on work for more than a quarter of a century, is ten miles direct east of Abercorn and on the road between it and the frontier of German East Africa, and there can be no doubt that the German force must have passed through it. No direct news has yet come to hand from Kawimbe, but a cablegram received three weeks ago stated that, although there was then no cause for anxiety, the ladies and children connected with the mission had left Kawimbe and gone to one of the mission stations to the west, farther away from the German frontier. It is believed that there are two L.M.S. missionaries at Kawimbe—Mr. William Draper, the senior member of the Central African staff, and Dr. Harold Wareham.

The telegraph line through Northern Rhodesia ends at Abercorn. It is possible that it may have been cut, and there may be considerable delay in getting any direct news.

A reference to the map in THE CHRONICLE for September will throw light on the news.



Autumnal Meeting

THE cancellation of the autumnal meetings of the Congregational Union carried with it the usual valedictory meeting of the London Missionary Society. To meet the need thus created, and to face the special situation created by the war, a meeting of the L.M.S. has been arranged to be held on October 6 at Westminster Chapel at 7.30. The Rev. A. R. Henderson, the Chairman of the Board of Directors, will preside. Dr. Selbie, Chairman of the Union, will speak. Dr. Campbell Morgan will give an address and conduct a period of intercession.

Admission for London friends will be by programme to be obtained from the Acting Home Secretary at 16, New Bridge Street, E.C. Seats will be reserved for friends from the country on application.

The Enduring Dominion

I. An Everlasting Kingdom

WITH a gesture of contempt that had become habitual, the recumbent ragged figure of Mahmoud, the Damascene porter, thrust Moslem slippers over my "infidel" boots.

From the gateway where he lay I passed into the great court of the Omayyade Mosque of Damascus, with its fountain of ablutions, and entered the building—the most poignant of all the sights of that most ancient city in the world.

Once the mosque was one of the Basilicas of Eastern Christendom. Now the Cross has been thrown down; the Crescent is reared in its place. Every emblem of Christ's dominion has been utterly destroyed.

All—except one! For I went out and along the street, climbed a rickety ladder over a carpenter's little shop, and crept along its roof till I found the great portico of what was once the entrance to the church. And on it are still carved in Greek capitals:

THY KINGDOM, O CHRIST,
IS AN EVERLASTING
KINGDOM,
AND THY DOMINION SHALL
ENDURE THROUGH ALL
GENERATIONS.

It is a brave legend—but is it true? Here in Damascus where it stands, here in this city where the great missionary apostle began his ministry, you may go



Photo by]

[Basil Matherus

IN THE OMAYYADE MOSQUE, DAMASCUS

The Statement of Income and Expenditure for 1913-14 will be found on page 3 of the Cover. The List of Officers of the Society is on page iv, and the General and Medical Statistics on pages 236 and 230 respectively.

from end to end of the street called Straight and never see a disciple of Christ.

To-day, in Europe, in the opening chapters of the most terrific war of history, when a civilisation that was at least in part Christian is blazing with death and destruction, pouring out blood, seething with hate between peoples having at the outset no real quarrel with each other; here at a time when our Western life has struck a floating mine, and hell has burst forth, do we still feel utterly confident that it is the Kingdom of Christ that is everlasting, and that *His* is the dominion that will endure?

“Other Lords have
had Dominion”

Truly we name Christ's name; but “other lords have had dominion over us.” Over against the Voice that said, “Blessed are the meek,” Europe has heard the strident voice of Nietzsche crying, “Behold, a new commandment I give unto you, ‘Be hard.’”

Men have bowed at the name of Christ, but they have acted on the commandments of Nietzsche. This war is the frightful fruit of apostasy from a conquering meekness to that deliberate and unashamed gospel of force. This is the hour of Nietzsche's super-manikins, the War-Lords, who strut and preen themselves through Europe—but who shall soon creep about the earth to seek holes in which to hide from the wrath of the Son, who was meek and yet shall inherit the earth.

We stand, then, on the rickety roof in Damascus by the hidden inscription that declares Christ's enduring dominion,

and look around for the evidences of His rule. Now it is a beautiful and significant thing that, although the superficial traveller would declare Damascus to be of all places the most impervious to-day to Christ's rule, every one who really knows the city would declare that the one man in all those thousands who dominates hearts by the sheer power of his personality, the most influential man (as a man) in Damascus is “the beloved physician,” that great surgeon, Dr. Mackinnon, whom even the wild and turbulent Arabs of the desert revere, declaring: “He carries a blessing in his hands.” Through that healing missionary of the twentieth century, Christ, the Healer of the Nations, still keeps His dominion, even in Damascus.

A Peasant on Trial

The miracle of His dominion becomes ever more amazing as we stand back and take a longer and a wider perspective.

We go back to a scene in a province of the Roman Empire, where a Peasant is brought before the ecclesiastical court on a charge of blasphemy and is arraigned before the Roman justice-seat for sedition. One of the inner group of His friends has traitorously sold Him for the price of a slave; and another—the most daring of His followers—denies with oaths that he ever knew Him. All of them scatter, while He is led away and nailed to a Cross and dies.

Failure is written on the whole enterprise. Any man who in that hour had dared to say of the dead Carpenter “His Kingdom is an everlasting Kingdom, and

THE war and the consequent necessities for emergency economies, and the pre-occupation of the public mind, have led to the Popular Report being this year condensed into THE CHRONICLE for this month. The pictures given here of the growth of the dominion of Christ in the world, especially in connection with the work of our own Society, contain only a few of the most salient features of the report of our work for the year. These will be found in much greater detail in the “Annual Report of the Society” (1s. 6d. net, 1s. 10d. post free), which will be sent gratis to any minister or Church or Missionary Secretary or Treasurer on application.

Other extracts from the Report will be found in “News from Afar” (our magazine for young people) this month, among which we may mention the description of a prize-giving by Mrs. R. K. Evans of Hankow, and the exciting chase of a Christian by a brigand.

If these magazines come into the hands of subscribers to the Society, or others who do not receive them regularly, may we now urge that, immediately, they either order them through their newsagent (our trade agents being Messrs. Simpkin, Marshall & Co.), or from the Missionary Magazine Secretary of the church to which they belong.

His dominion shall endure through all generations," would have been jeered at for a fool.

But men who had forsaken the dying Jesus were rallied by the risen Christ. In His last talk with them He had mysteriously said, "Be of good cheer, I have overcome the world." Now they believed that this was so. In their own land, and all round the Roman Empire, which had made the Mediterranean its lake, His followers went proclaiming that in Him the fullness of God dwelt bodily; that under His dominion all principalities and powers were finally to come. From Jerusalem and Damascus to Antioch, the Paris of the Roman Empire; to Ephesus, its Berlin; to Athens, its Oxford; and to Corinth, its Liverpool; to Rome, its London and New York in one, the message went and conquered.

From Rome at length the Good News travelled over the heathen forests and ranges of Europe to the savage North Sea Islands of Britain, and thence, after many generations, it spread, so that to-day, from the hour when the Sabbath dawns in Fiji, prayer and praise go up successively from Maori and Papuan, Korean and Manchurian, Japanese and Chinese, Burmese and Indian, from Malagasy and African, Esquimaux and American—brown and yellow and white—till the Lord's day ends in Samoa, thus opening and closing among the redeemed of the Islands. The Kingdom of Christ encircles the earth; His dominion from generation to generation broadens its sway and strengthens its grasp on men of all races.

We dare not, with that world-vision before us, divide forces as between those who are keen for the fight at home and the

war abroad. It is all one battle. The world is one. We call the war a European war, but the name is inadequate. In an hour when the cannon of Japan are booming on the shores of China, when in Europe Africans are fighting by the side of the French and Indians by the side of the British, when in Africa and in Samoa we were (when the war opened) at work on German territory, and when over eight hundred German missionaries are at work on British territory in South Africa and India, we can see that not the peace of Europe but of the world is our goal. And, indeed, the very continuance of Europe itself may well depend on the Christianisation of China. She has the greatest population, the largest coal-fields and iron-fields in the world, and is to build her navy on British lines, while German officers train her armies. Compared with her the millions even of Russia are insignificant. Men who care for the continuance of what is best in the life of the West must join with those who passionately desire the salvation of all men. Or shall we rather wait till the myriads of China pour across the Caucasus and the screws of her super-Dreadnoughts churn the waters of the Straits of Dover?

Our Soldiers at the Front

We give in the succeeding sections of this CHRONICLE—which is our Popular Report—the broader and more general aspects of the immediate position of this world battle as it is undertaken by our Society. The missionaries are at once our soldiers and our war correspondents at the front—sometimes so preoccupied with the conflict in which they are

How the Annual Report is distributed.

FULL EDITION

- (1) One copy to every subscriber of £2 and upwards.
- (2) One copy for members of a family subscribing not less than £2 between them.
- (3) One copy (stamped "Auxiliary Copy") to every church contributing not less than £100.
- (4) One copy to each minister specially desiring it either as a subscriber or otherwise.
- (5) One copy to each church contributing not less than £12—if no other copies are due.

POPULAR EDITION OF THE REPORT

This edition has usually been sent out as follows: The present issue of THE CHRONICLE (*i.e.* October) takes the place of this edition of the Report for this year.

- (1) One copy to every subscriber of less than £2, with a minimum of 5s.
- (2) One copy for every £2 of general contributions from the church.
- (3) One copy to every missionary treasurer and missionary secretary.
- (4) One copy to every minister of a contributing church—except where he receives a Full Report.

engaged that they find it difficult to turn aside and write home to tell us whether the line advances or wavers or retreats.

What we can see is that with persistent and indomitable pertinacity and courage they hold up and carry forward the banner, assuring positions as they progress so that no spectacular advance shall be followed by ignominious retreat. Their stations are our citadels, their village churches our forts, and though here and there the enemy may seize a position, the story is one of advance under the leadership of a King who cannot fail.

“ The Son of God goes
forth to War ”

This war, then, is not, when we look over the whole field, the last gasp of a decadent Christianity, but rather the desperate spasmodic struggle of the powers of hell against His spreading dominion. This is the hour in which we must bring every ounce of strength and skill of hand and eye, every resource of brain and spirit and sacrificial gift to “ the help of the Lord against the mighty.” If we would escape the curse of Meroz we who owe allegiance to the missionary enterprise are called, without exception of age, sex, physique, or wealth, to a relentless unsleeping war upon war, mobilising our forces for that purpose.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

In His train there is no place for pessimism. The missionary can never doubt “ that clouds will break ” or dream that Though right were worsted wrong would triumph.

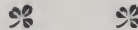
To-day, as always in the Kingdom of Christ, apparent defeat is the gateway to an amazing victory. Under His dominion persecution has always preceded expansion, and oppression has been followed by triumph. Death, for the Christian alone, is the herald of new life. The Cross is the divine prelude to the Resurrection. In Christ

We fall to rise, are baffled to fight better,
Sleep to wake.

If it were not so our Society would, of necessity, cease to be. The dominion of Christ grows because He is the Son of a Missionary God. The sword cannot destroy His Kingdom, because its Crucified and Risen King has conquered even the grave.

A sinning, suffering world, nailed to-day on the Cross of War, by the side of Christ, shall hear—if it will turn to Him, as the crucified thief did—in the midst of all the agony the amazing promise:

To-day thou shalt be with Me in Paradise.



THE WATCHERS' BAND

Prayer Union of the London Missionary Society

OBJECT

To unite in one fellowship of prayer all workers and friends of the London Missionary Society at home and abroad.

No pledge is asked of the members as to the exact times.

The following method is recommended whereby each of the Society's mission fields may be remembered in prayer monthly, the first week beginning on the first Sunday of the month, and so on through the four weeks. When a fifth Sunday occurs, it is suggested that Home Workers, other Societies and Missions be remembered.

FIRST WEEK.	SECOND WEEK.	THIRD WEEK.	FOURTH WEEK.	FIFTH WEEK.
India	China	Africa and Home Workers	Madagascar Polynesia New Guinea British Guiana	Home Workers

“ The Handbook of the Watchers' Band ” forms an excellent brief guide to the Fields, Stations, and Workers of the Society. Price 1d., post free 2d.

II. The Dominion of Caste

IN the dark seclusion of an Indian Zenana, during the past year, with the brown faces and wistful eyes of a group of Indian women turned toward Miss Graffty Smith, these words were being read :

And I saw a new heaven and a new earth : For the first heaven and the first earth are passed away ; and the sea is no more.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

And I heard a great voice out of the throne saying :

Behold, the tabernacle of God is with men, and He shall dwell with them and they shall be His peoples, and God Himself shall be with them, and be their God :

And He shall wipe away every tear from their eyes ; and death shall be no more ;


Neither shall there be mourning, nor crying, nor pain, any more : the first things are passed away.

The longing of the women broke out as one of them leant forward and eagerly said : " Oh, Miss Sahib, when is that to be ? "

Then, after a moment of thought, she remarked sadly : " Oh, it will not be in front of us [in our time], we are too wicked."

This incident at Mirzapur, insignificant as it may appear in itself, is just a tiny window opening on the hidden heart of India and showing at once her suffering and her poignant desire to see that Holy City coming down from God out of heaven, made ready as a bride adorned for her husband.

The Tyranny of Caste

India, under the terrible and enduring dominion of caste, calls by the very voice of her unspoken sufferings for the reign of the Empire whose name is love and whose yoke is perfect liberty. 



THE UPHOLDER OF CASTE

The horror of caste shows itself in a score of places in the report of our workers from the field. A single picture is more than enough.

A woman was attacked by cholera, and was turned out of her home at night with her babe, who was only a few months old. She found her way to our Christian head master's house, who gave her some medicine. Then

she asked for water, but on being told that he was a Christian she refused to drink there lest she should break her caste. She trudged on until she reached the verandah of the Caste School. There she lay all night, pleading with the caste people that some one would bring her water. The people round heard her, but took no heed. At 5.30 a.m. the next morning she was found dead, with the young babe at her cold breast.

The fuller our knowledge becomes of the tyranny of caste over every act of life, in rising up, in washing, in eating, in greeting, in walking the streets, the more deeply wonder fills us at the power of Christ to give men and women the courage to defy it.

Throughout our reports (and again one must ask that all who possibly can will buy our full Annual Report) in scores of stories we read of the subtle, powerful, and cruel methods by which caste seeks to enforce its dominion. One minor case will illustrate the point. A Christian woman, Chenamma, in the Gooty District, who was converted from a Hindu caste, had the courage to go to law to claim her right to draw from the well of the Hindu community—a right refused to her because she had become a Christian. The verdict was given in her favour. Our missionary, Mr. Whyte, went down to see that the decree of the court was put into force, and conducted Chenamma to the well while she drew several pots full of water.

The mere fact that her vessels had been put into the water desecrated the well and made it unfit for the use of orthodox caste people, unless they went to the expense of the ceremony for purifying it. But they kept quiet—until we had gone. Then they took their own way of rendering the decree null and void. Day after day they drove all their cattle round the well and swept all the refuse into the water, making it unfit for use.

But the fight has at last been successful, and Chenamma is now peacefully enjoying the use of the much-coveted water of the disputed well.

All over the field we have the clearest evidence that large numbers of Indians are entirely convinced of the claims of Christ and are willing to be His disciples; yet they are unable to face the utter ostracism from family and community life (and with it the destruction of means of livelihood).

In one village in Anantapur several families of basket-makers have been

warned that the moment they are baptized they will be refused permission to gather from the trees material for their work.

In a hundred ingenious and cruel ways pressure is brought to bear to multiply the difficulties up to the point of the actual spiriting away of the person about to be baptized.

A Drama of Caste and the Church

Our own experience of the deadly power of social divisions within the churches in England would lead us to guess that in India the difficulties arising from caste in the church must be infinitely greater. A testing of uncommon interest has come to the Bellary Mission. There, at the present moment, the Church is revealing an aggressive missionary spirit which has for long been cultivated by the missionary.

The Bellary churches, to celebrate their centenary, have raised a fund with which a teacher was appointed to work among a section of the pariahs, the Madigas. Suddenly, in the centre of the best Bellary work among the higher caste, a large community of a thousand Madigas expressed the desire to become Christians. To receive them might do permanent harm to the caste work unless the Sudra caste people were prepared to receive these outcastes gladly. Here is what followed:

The Church Council gathered in full session and discussed the matter. They were asked if they would object to the sons and daughters of these outcastes being drafted into our boys' and girls' homes. They not only replied in the negative, but added that if such young people turned out well their origin would be no bar for intermarriage with their own families.

Next they were asked what their attitude would be if Madigas came to worship in their churches, would they be welcome? Would they be made to sit in special places at the back? etc. To such questions the answer came: "We will meet Christian Madigas on equal terms in the towns such as Bellary and Adoni both within and without the churches. If they come to our village churches in Muruvani and Bevanhalli clean and decently dressed as Christians should be, so that our neighbours recognise them as Christians and not Madigas, we shall welcome them. But if they come dressed as Madigas, with Madiga bearing, proclaiming to the world that they are Madigas, we shall be sorry to see them."

We wish to observe no caste distinctions ourselves; but if our Madiga brethren behave so as to emphasise their origin we shall at once be subjected to such troubles in our villages as will render it impossible for us to associate with them."

We made it perfectly plain that we missionaries could not tolerate the observance of caste distinctions, and that the churches especially must always be considered common ground and no distinction of caste known within them.

In the end the Council voted unanimously in favour of baptizing the Kavtalam Madigas as soon as they should be ready, and there can be no greater proof of the conquest of Christianity than that men should be thus willing to conquer those caste prejudices which have been ingrained from childhood.

Those most fully realising all that this means will be most inclined to place this incident as supreme in the story of our year as an illustration of the power of Christ to free men into the spacious liberties of His Dominion.

We seem here to see re-enacted before our eyes the strange drama which made the conflict of Paul's life—the fight of an iron-bound exclusiveness gradually broken by the presence of Him in whom there is neither Greek nor Jew, caste nor pariah.

A Pretty Vignette

The central need, if we are ever to gain a real hold on the indigenous life of the peoples, of vigorous and effective and continuous work among the girls and women is illustrated throughout the reports not only of India, but of every field. We do not propose to give many illustrations here, as an early number of *THE CHRONICLE* will be devoted entirely to world movements among women. One striking and characteristic picture from Benares set side by side with the story with which this Indian chapter opened must suffice. Miss Waitt, of Benares, gives us this vignette:

I found the Bible-woman in a very humble



Photo by]

[F. Lenwood

A LEADER AMONG THE LACE WORKERS—ONE OF THE BEST TYPES OF OUR TRAVANCORE CHRISTIANS

house, sitting with a circle of listeners in front of her.

She had been hearing what they remembered of last week's lesson, and one dear old grannie was telling it so plainly.

It was the account of the sinful woman in the Pharisee's house in Luke vii. How that dear old woman had grasped it and was telling it, so that all the others were listening in rapt silence! She had only heard it once, but the wondrous majesty of the Friend of sinners had taken hold of her. "It was her humility and her faith that saved her," she said. And just then in came a woman from another house. Turning to me she said, "Tell her, that she may know; is it not from hearing?"

From elements of such simplicity the Church of Christ in India is being built. It may seem to the cynic, and even to the man who calls himself the "practical, hard-headed business man," a matter for an incredulous and pitying smile that such a church, so constituted, should have as its aim the bringing of India from the Himalayas to Cape Comorin and from Bengal to

Bombay into the realm and under the authority of Jesus Christ. Yet we justify our very existence as missionaries if we claim less than all for Him in whom the fullness of God dwells bodily.

Climbing the Ladder

Slowly but surely the church is moving toward its objective. In some ways progress is invisible and cannot be registered. But a remarkably hopeful process which can be observed is taking place in South India in the grading of the churches, their development of self-support being marked by an uplift from third to second and second to first grade, with corre-

sponding growth of responsibility. A church drawing its main support from the mission ranks as third-class; the second-grade church finds half the salary of its pastor, plus expenses; and the first-grade church is completely self-supporting. It must indeed have been a thrilling meeting which is described by Mr. Lewis when the Bangalore Tamil church claimed to be put into the second grade.

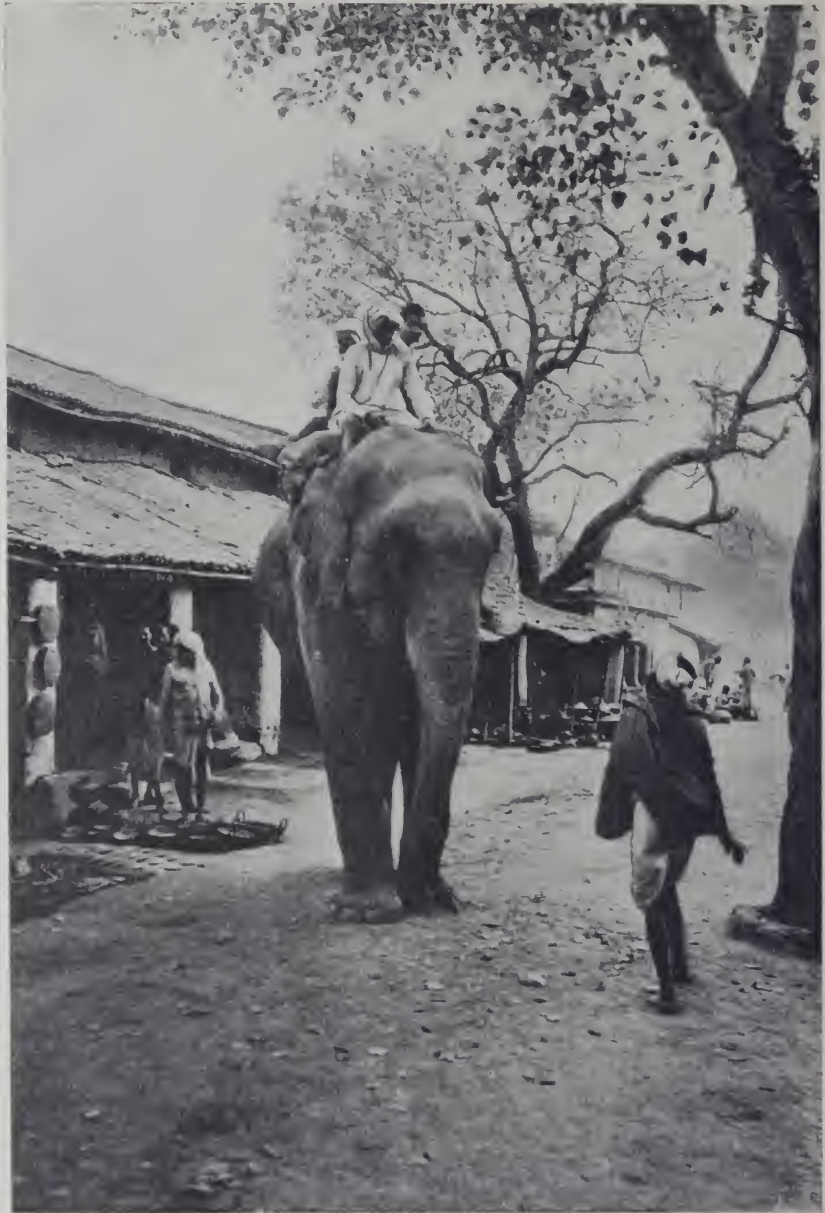


Photo by]

THE VILLAGE STREET

[W. H. Somervell

At first it was believed that the church had not, according to rules, earned the right to the dignity, but as the debate proceeded the Tamil church made it clear that it would be able to pay all its expenses and contribute half the amount of the pastor's salary in addition, so that in the end, amid considerable enthusiasm, it was recognised as the second church in the Council to attain the rank of second grade (Muruvani church in Bellary District being the first), and

was warmly congratulated and complimented.

The enthusiasm thus aroused was completely eclipsed a little later when a representative of Bruce Petta rose and, while asking for formal recognition of his church as second grade, proceeded to prove that during 1912 the church had been practically though not theoretically first grade, or fully self-supporting, and supplemented his statement with the promise already referred to in the address given at the public meeting to the Deputation—that during 1913 his church would not ask for a single rupee of help from the L.M.S., and the hope that in future it would never need mission aid. On hearing this a representative of the Kanarese church—the central church of Bangalore—begged the assembly no longer to think of his church as third grade, as he assured us the church would do its utmost to follow the example of the two churches just mentioned and provide for its own needs and so raise its grade.

A new pastor, Mr. J. Y. Abraham, has been called to the work, and it is significant that the deacons have been led by the town telegraph master, a former member of our great church in Nagercoil six or seven hundred miles away. Thus is India being bound together by the Church of Jesus Christ.

In the Benares district in North India similar progress is shown. The churches resolved annually to reduce the foreign aid towards the work at Bahoranpur by 10 per cent. The Indian Church was thus to take over the burden entirely in thirteen years. They have decided to do it at the end of three!

Here is the higher romance of missions—the movement of advance within the church, the taking up of responsibility by these little bodies of Indian Christians, who by God's

grace will ere long become great and powerful communities, witnessing to the might of God's power.

Our Ambition for India

The story of the action of these churches will stand to us as a most hopeful sign of the growth in the Christian Church of those qualities which make it possible for the foreign missionary to step into the background. The reinforcement of the power and desire of the church to become an aggressive and efficient agent in the evangelisation of India was central to the ambition of the deputation, composed of Mr. Frank Lenwood, Mrs. Lenwood, and Mr. W. H. Somervell, which has visited India during the past winter.

Plans were devised through constant and laborious consultation of the deputation with our Indian missionaries individually, with the Indian workers, and with the district committees as bodies. These plans have as their aim such a development of leadership on the part of the growing generation of Indian Christians as shall bring forth from the Indian Church, in spite of all its present weakness and lack of initiative, a body which shall indeed be a Church Militant going out to conquer in the name of Christ the vast, unreached millions of India.

The churches now under the guidance of the missionary societies may then weld the people of India, in spite of the baffling divisions of caste, language, and race, of custom and attitude of mind, into the greatest of all the provinces in the world—Dominion of Christ.

SIR ANDREW FRASER, the late Lieutenant-Governor of Bengal, says—

“I have served the Crown in India for thirty-seven years. I have taken care to know the missionaries, to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. It was also my pleasure. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian missions. You say, ‘Is it worth my while to give myself to this work?’ and my answer is, ‘Emphatically worth while.’ The work is a great work, and I come back to speak of it with faithfulness and pride.”

III. "A Noble and Puissant Nation"

IF any rule on earth seemed to have the right to arrogate to itself the title of "the enduring dominion," it was surely the Manchu dynasty. If any civilization had ever declared itself impenetrable to influence and irreconcilable to change, it was that of the Chinese people, whose government, religion, and language had remained immutable since the days when skin-clad Britons wandered over downs that had never yet heard the name of Rome.

Then, in the swiftest, most bloodless and widespread revolution that the world has seen, the Manchu rule over China died for ever, "unwept, unhonoured, and unsung." The Imperial system has "had its day and ceased to be." And to-day, as Mr. Ch'eng has humorously told us, Chinese women may be seen walking in the streets of Peking wearing the latest fashions from Berlin and Paris "with an air of satisfaction!"

To-day that great Chinese people, which has known none of the nerve-racking cataclysms of Europe, is at the mercy of swift and shattering changes that sweep from the revolutionary republicanism of Sun-yat-sen to a military despotism foreshadowed by the actions of Yuan-shih-kai—a despotism which is itself in peril of becoming the henchman of high finance. The Chinese have never heard of Servia—

but the European war, precipitated by a Servian revolver-shot, has shaken the still insecure finances of China. Her destinies to-day are bound up with Wall Street and Throgmorton Street as well as with Peking.

The strait in which China stands is one



From a signed photograph given to Rev. Bernard Upwara.

LI YUEN-HUNG

Vice-President of the Chinese Republic—a Christian. See the story entitled "His captain believed," in THE CHRONICLE for July.

of desperate difficulty, unless she can secure within her borders the spirit, the temper, and the guidance that shall save her from wreckage by sheer internal dissidence and by the increasing lawlessness

of her brigandage. Republican China looked for a Golden Age to come in an hour. But she is to discover that she is still at the beginning of her pilgrimage.

When Yuan-shih-kai said "The Chinese Revolution began when Morrison landed at Canton" he spoke truth. Morrison, however, came as the forerunner, not of revolution for its own sake, but of revolution as a preliminary to an empire in which Christ will reign. The salvation of China as a people lies, as some of her best sons already know, in the dominion of Christ for whose service our missionary enterprise exists.

The Aftermath of the Revolution

From the point of view of her own continuance China needs above everything else to come under the Kingship of Christ and take on the loyalties of His enduring dominion. In A.D. 2300 the children of China will look back with as great a reverence to the name of Morrison, the founder of modern missions in China, as we do to Augustine. Dr. Gillison of Hankow has summed up the whole situation finely in his report:

The year 1913 has found China in the aftermath of a Revolution. The still unsettled country has been ravaged by brigands, the story of whose deeds is heartrending in the extreme. That these sad experiences may not be without abiding profit is the prayer of every true friend of China. The old country is once more at school, learning, among other things, that the path of true progress is—for the nation as for the individual—steep and difficult, and attended by many a fall. To put off the old and to put on the new is a painful process, cutting deeper than the clipping of the queue. The change needed is an inner one.

China needs men—men who can stand the test, uncorrupted by bribes, unblinded by selfish aims, content to wait and willing to learn. It is just here where the missionary comes in with his message and remedy. Christ can make men—strong, unselfish—such as China needs for the building-up of a powerful, independent, and contented people.

The Ruin of the New Party

The process by which in China this last year—just as in our own Puritan Revolu-

tion—excess of zeal for good outran the patience of humanity is presented in the very able and discriminating report which Mr. Baxter sends on conditions in Canton. We see a year opening with bright prospects, in which many wise and timely reforms were unwisely pushed to extremes to the at least temporary ruin of the new party. Confucian classics were banned from the educational system, popular Chinese novels were forbidden, as was street acting, because it collected crowds and wasted time, feast days and holidays were done away with, ancient street shrines with their tablets and idols were demolished, pedestrian pigs and street chickens which infested the streets were ostracised, government schools were established for the liberated girl slaves, a prison reformatory was established. Soon the Anti-reform section got the upper hand. The old-fashioned officials were restored to power, new ones fleeing for their lives—some to America.

The pigs [writes Mr. Baxter] are back again, the theatres din our ears, idol worship is being revived, and many of the people are turning back again to the old ways from which the Government had, for a time, turned them. We can get no more prison preaching. I hear the school for slave girls is to be closed. The popular thing now is to oppose Christianity and all that pertains to it, for the people insist on treating the defeat of the reformers as the defeat of Christianity. Confucius is now the watchword to rally the forces of opposition, and the name of this great man is used to cover a multitude of beliefs and practices that Confucius, no less than Christ, would have absolutely repudiated. The pendulum has swung with a vengeance, so much so that it has almost smashed the clock.

"Kill
Him"

In the wreck of local things, however, all has not been lost. Some important reforms have come to stay. Gambling, *e.g.*, and, though to a less extent, flagrant forms of immorality are still banned. More attention is being paid to public health and morals than was done when the old officials were in power before. The child-slave system is not being encouraged, and there is still a healthy opposition to the opium traffic. For a short time opposition to Christianity, on the part of the lower classes especially, was very bitter. Preachers were jeered in the streets.

He shall reign f



From Tinworth's terra-cotta panel, by permission of Messrs. Doulton & Co.]

"UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN, AND THE GOVERNMENT SHALL BE UPON
THE EVERLASTING FATHER, THE PRINCE OF PEACE. OF THE INCREASE
"WITH RIGHTEOUSNESS SHALL HE JUDGE THE POOR, AND REPROVE WITH EQUITY FOR THE ME
THE BREATH OF HIS LIPS SHALL HE SLAY THE WICKED. . . . THE WOLF ALSO SHALL DWELL
YOUNG LION, AND THE FATLING TOGETHER: AND A LITTLE CHILD SHALL LEAD THEM. . . .
FULL OF THE KNOWLEDGE OF THE LORD, AS

ever and ever



SHOULDER: AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD,
HIS GOVERNMENT AND PEACE THERE SHALL BE NO END."—Isalah ix. 6, 7.
OF THE EARTH: AND HE SHALL SMITE THE EARTH WITH THE ROD OF HIS MOUTH, AND WITH
THE LAMB, AND THE LEOPARD SHALL LIE DOWN WITH THE KID; AND THE CALF AND THE
SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN: FOR THE EARTH SHALL BE
WATERS COVER THE SEA."—Isalah xl. 4-9.

For the first time since I came to China I have had "kill him" hissed at me on several occasions. However, this kind of opposition was comparatively short-lived, and now a good deal of the bitterness has worn off. Meanwhile, below the surface there are not a few disappointed enthusiasts who are planning and preparing to be in readiness for the next opportunity—perhaps not far distant—when the party of progress shall be able once more to gain the upper hand. Already several attempts have been made on the life of the Governor. Should he be killed, we may expect lively times again in this old heathen city.

The L.M.S., the Church, and the Race

The conditions in Canton are more extreme than elsewhere in China, but they illustrate the trend of political reaction that has become general for the time being. In the midst of all this we have the Chinese Advisory Council of the L.M.S.—a body composed purely of our Chinese Christian leaders—meeting to discuss the whole situation before the church, and coming to four conclusions, which both in aim and temper give us the most hopeful impression of the future. The conclusions were:

(1) The L.M.S. is not a church, but an organisation for advancing the Kingdom of Christ throughout the world.

(2) The churches growing up as a result of the work of the Society should take on racial and national characteristics, and should have their faces turned towards the ideal of one Chinese Church.

(3) The Chinese Church should cultivate fraternal relations with churches of other lands throughout the world and enrich our common Christianity.

(4) The churches which have been brought into existence through the efforts of the Society should maintain relations of the most affectionate kind with it, and ultimately contribute in men and money to its world-wide work.

Here surely is a basis on which the Church as the body of Christ can become in China—not a foreign thing introduced alongside our cannon and our iron works, not an exotic power—but an indigenous power, the sure agent of a spiritual king-

dom, a moral dominion, which shall last while the race endures.

Christianity in China

Rev. S. E. Meech, our senior missionary in China, writes from Peking:

Christianity has increasingly during the year taken a prominent position in the land. Its representatives have held high places in the Cabinet and in the Government. Throughout the country Christians have been looked to as those who alone could bring order out of chaos and peace out of warfare. The Church has made her voice heard in the Council Halls of the land, both on the question of religious liberty and on that of a State religion. Her representatives have been admitted to lay their case before the President's appointed delegate in the office of the President himself. The Board of Education issued orders for a general holiday in Peking, that the students might attend, in a specially constructed mat-shed holding 3,000, a meeting at which they were addressed by Dr. Mott. The interpreter on the occasion was subsequently elected as Deputy Speaker of the Senate, and until the disruption of Parliament acted as Speaker. The attempts to resuscitate Buddhism by a new propaganda, and to establish Confucianism as a State religion, are indications that Christianity is a power to be reckoned with, and that it is time measures were taken to prevent defeat if not extinction. For the first time representatives of Buddhism, Taoism, and Confucianism have thought it worth while to sit in Conference with Christians in order that a united front may be presented against the establishment of any one form of religion.

Chinese Followers of the Great Teacher

On the educational side we have, not only through the effects of the mission conducted by Dr. Mott and Mr. Eddy, but in the normal development of our L.M.S. work, a more vital and expansive spirit of Christianity. Mr. Claxton writes with regard to the Griffith John College at Hankow:

The students all attend Sunday services, Sunday School and Wednesday afternoon services, and also daily morning prayers, at which a ten minutes' address on the Scripture lesson is given. A Bible class is held on Sunday evenings for boys of the upper forms. Two other Bible classes are held each week, conducted by divinity students.

There are three voluntary societies amongst the students, a Help-Virtue Society, Y.M.C.A., and an Evangelistic Society. The latter arranges that all the Christians in the school go out on Sunday afternoons for an hour or two to preach in the open air at the neighbouring villages. They march out in procession, led by the drum and fife band, and have no difficulty in attracting an audience. They invite the Chinese masters each in turn to accompany them, and, as a rule, either Mr. Knott or myself goes with them.

During the year fourteen of the High School boys have been baptized and admitted as full members of the Hankiateng church, the head of the whole school, a boy of gentle disposition and outstanding gifts, being one of these.

A number of others presented themselves as candidates for baptism and membership and have enrolled as inquirers for special instruction during the coming term.

Discipleship and Football

We get a lively impression of the process by which this influence is exercised on the boys in Mr. Boxer's first report. Mr. Boxer has rendered good service to the



"OTHER LORDS HAVE HAD DOMINION OVER US."—ISAIAH xxvi. 13

college for three years and has now been taken on to the Society's staff.

My time [he says] has been spent in teaching, reading Chinese, playing a certain amount of football with the boys, taking a few services in the chapel, looking at a few milder cases of sickness, and applying a few sovereign remedies. With regard to the football, I believe in it down to the ground. The spirit of sportiveness is being born in our boys. I have noticed it again and again when playing with them. Temper is kept

instead of lost; hard knocks are received with a laugh; inexplicable rulings of a referee are taken with equanimity. These are but the first shoots of the seedling, honour.

One longs to get more in touch with these boys. It is not easy; but when it has been possible, it has been a very deep joy. It's no use digging up the roots to see whether they are growing. There is a privacy in a boy's heart which we must respect. Then comes the joy of being able to pray for him. When you've collided with him on the football field, when you've in the same ten minutes helped him with an algebra exercise and given him a hundred lines for—it doesn't matter what; especially after he had had a bad fall under temptation; then you can pray for him in a new and living way, for you have got in touch with his life.

Not to "Force the Pace"

The story which we have already read of the way in which galloping reform in the south was followed by reaction leads to the desire for such a training of wise leaders for the church as begins in these colleges an dissues in such men as constitute the Chinese Council whose splendid charter for the church has been given above. Thus only shall we escape the perils of reaction. This need is cogently expressed by Mr. Wallace Wilson of Hankow:

Self-government for this or any other church ought and can only become possible when there are spiritual gifts and experience behind it, and self-support is twin sister to self-government. We are some way off that point yet. Still our local churches are bravely struggling towards these objectives, progress is being made each year; furthermore, ultimate achievement is certain. But unduly to "force the pace" would, in my humble judgment, be an unwise act. It

would mean at present the courting of a most grievous disaster to the church and its institutions, and I therefore hope that the movement will continue to be gradual and not volcanic in character.

The picture of the growth of the power of Christ in China is of a development free from the volcanic shocks of revolution, but for that very reason strong, pure, and full of healthful vigour. To-day hundreds of students are in circles studying their Bibles, and in the operating-theatre learning the ministry of the scalpel, who, a year ago, owed no allegiance to our Lord; children in Sunday school, men listening to the street-preaching or reading the little booklet bought from the colporteur's barrow; women looking at the picture of the crucified Lord whose mother weeps at the foot of the cross, all are being brought under the spell of His power.

The conviction bears in upon us with growing force that, not in the earthquake of revolution, nor the whirlwind of reaction, will China find her King, but in the still small voice speaking through the church. The hope on which our work in China, after her Revolution, is based, can, perhaps, be best summed up in Milton's majestic vision of our own land of Britain after her Great Rebellion:

"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle renewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance."

L.M.S. Medical Missions



STATIONS.	Fully Qualified Medical Missionaries.	No. of Missionary Nurses.	No. of Hospitals, including Leper Asylums.	No. of Beds.	No. of In-patients.	No. of Out-patients.	Total No. of Visits of Out-patients.	No. of Dispensaries.	No. of Assistants.	Receipts in Fees.	Other Local Contributions.
India	11	3	20	475	6,126	145,988	204,767	22	31	£ 773 11 2	£ 1,424 3 6
China	24	6	27	993	9,698	147,885	347,043	9	30	..	4,544 16 6
Central Africa	2	..	2	5	128	6,034	15,268	2	..	141 1 3	..
Madagascar	..	..	1	43	40	..	..	..	..	..	..
TOTALS	37	9	50	1,516	15,992	299,907	567,078	33	61	914 12 5	5,969 0 0

IV. The King's Herd-Boys

THE little feet of fifty black herd-boys are wet with the dew as they patter quietly at dawn from their huts at Inyati. They are subjects of the British Empire in Matebeleland, and their missionary, Mr. Bowen Rees, gathers them at sunrise for three hours, because through the rest of the day they must be out and watch the herds.

"If I could only influence half of these lads in the right direction," says Mr. Rees, "and make disciples of them, in a few years they would turn this district upside-down."

Going swiftly northward to Kambole, still in British territory, Mr. J. A. Ross sets before us a vivid contrast.

A few years ago [he writes] a poor woman came weeping to the missionary's wife with a beautiful baby, crying in great distress that the neighbours insisted upon her putting the child to death; it was evidently bewitched, for had it not got its first little tooth in the top jaw!

In the Rosses' home to-day is a little black orphan girl acting as nurse to the missionary's baby.

One evening [writes Mr. Ross], coming home from a service, we heard singing in the house, and discovered little Kisya the nurse-maid with Mary on her knee, having bathed and fed her and dressed her for the night, and she was singing to her "Yesu Kakyema Wa Mizu"—"Jesus, tender Shepherd, hear me"—as she had heard Mrs. Ross do.

This picture of contrast suggests just one element in a transformation which is taking place, which Mr. Ross declares to be infinitely more rapid than anything witnessed during the Christianising of Europe.

Really Important Things

It may well be that a travelling colonial official might laugh at the thought that either Mr. Rees's herd-boys or Mrs. Ross's black nursemaid had any real importance in questions of empire, just as a Roman



SOUTH AFRICAN MISSIONARIES

A midday outspan. Left to right—Messrs. E. T. Anderson, Bowen Rees, W. R. McGee, A. J. Wookey, Neville Jones, J. Whiteside, and S. G. Organe.

government official, passing through a little village called Nazareth while touring a distant province of the Roman empire, would have derided any suggestion that a Boy there, coming home from school, would initiate a dominion wider and more enduring than that established by the Roman legions.

But it is in the belief that these may be herd-boys of the King of kings and nursemaids of the Palace of Heaven that our missionaries and their African helpers tackle the daily grind of teaching village children, and face the yearly misery of

seeing those who seem to be escaping from the power of darkness slipping back and down again into the pit and the miry clay. Yet

With aching hands and bleeding feet
They toil and dig, lay stone on stone.
They bear the burden of the heat
Of the long day and wish 'twere done;
Not till the hours of light return
All they have built shall they discern.

The progress of building the foundations of our city of God, which seems so slow on a short view and at close quarters, is seen to be at once sure and rapid when we take the wider view and the longer perspective.

It would be easy very swiftly to realise a low aim like that of Islam, but we cannot be true to the dominion which it is our effort to establish if our energies are directed lower than the aim well defined by Mr. Tom Brown of Kuruman in his report :

To build up the work already begun of consolidating our forces ; and striving by the constant upholding of a high ideal to raise the general level of the people, to purify their conception of the Christian life and to testify to the power of Christ to sanctify the believer as well as to justify the sinner.

The very fact that under Mr. Brown's name in the report there stand the words "Native Pastor : Rev. Maphakela Leka-lake," and that this African pastor of ours undertakes the regular visitation of out-stations, and during Mr. Brown's absence at Executive Meetings in Tiger Kloof has taken the oversight of the Mission, is one of the many evidences in Africa of the growth of a native church which will in the days to come reach ever more nearly to a condition of self-support, control, and propagation.

Claiming a Site for the " City "

In that great movement there is no feature more astonishing and promising in its quiet unspectacular development to efficiency than the story of Tiger Kloof. That story so finely illustrates the strongest methods of establishing the dominion of Christ in mind as well as heart that we can make no apology for quoting very largely from the report of the founder and builder

of Tiger Kloof—Mr. Willoughby—who has been obliged, on considerations of health, to resign the great and growing responsibilities of the principalship.

It is hardly a decade [he writes] since we outspanned our wagon on the bare veld, and began to claim this site for the Great Shepherd and His " other sheep." And the years have been very exacting. The mere work has been a great strain, but there have been heavier burdens to carry than the burden of work ; and so I find myself with diminished strength, looking forward with wistful longing to the arrival of the younger man who will take this task from me, and carry it forward with new energy, new enthusiasm, and new wisdom, to a larger success than it is possible for me to attain.

And yet sadness is not the predominant feeling, but gratitude. God has been very good. What we have been able to contribute, He has used according to His will ; and, better still, what we have lacked He has most bountifully supplied. We are very grateful for having been privileged to share in the forging of this magnificent instrument for the culture of the South African tribes. It was good to stand upon the railway line, ten years ago, and see upon the bare knoll the institution that existed as yet only in imagination ; and it is good to stand upon the same spot to-day and picture Tiger Kloof as we found it. But the latter is not so easy as the former was. God has done great things, whatever may be said of the poor tools He has deigned to use.

18 in 1904
204 in 1914

Take the number of pupils on the roll at the end of each successive year. We outspanned here with a wagon and a tent on March 8, 1904 ; and on March 29 we took our first pupils and housed them under canvas. At the end of 1904 there were 18 pupils in residence. At the end of 1905 there were 44. At the end of 1906 there were 48. 1907 left us with 65 ; 1908 with 48 ; 1909 with 67 ; 1910 with 113 ; 1911 with 143 ; 1912 with 157 ; and we close this year (1913) with 191. At the moment of writing the 1914 session has begun with 204 pupils ; so that the rate of growth is evidently being sustained. Probably no other institution in the country can show such a record of rapid and sustained growth in its first decade.

No Complacency

But Mr. Willoughby shares with the missionaries of our Society in all its genera-

tions of work (and indeed with all missionaries from Paul onwards) the belief that we must never

“At even, pillowed on a pleasure,
Sleep with the wings of aspiration furled.”

I count not [Mr. Willoughby says] that we have yet attained. The life of an Institution is longer than that of an individual; and this Institution is only ten years old. It is only beginning, and it doth not yet appear what it shall be.

The outstanding mark of progress by which this year will be remembered both in South and Central Africa lies in this starting of work among women and girls. It has been clear for long enough that the effect of our work among men and boys must be partially cancelled so long as the sisters and wives and mothers of our boys and men remain comparatively untouched, as they must remain in a country like Africa and with a staff pre-eminently, and in Central Africa, exclusively, composed of men.

The development of a Girls' School at Tiger Kloof, made possible by the Arthington Fund, is full of extraordinary possibility. One of the tragedies of the work has been the heart-breaking results of training young Christian men who have perforce to marry heathen wives. It is evident that the deputation from the Board has throughout found its existing impression of the necessity for women's work trebled in intensity by what they have seen and heard from the missionaries in the field.

When staying at Serowe, the chief town of the Bamangwato tribe, Mr. Hawkins raised the question with the local church on women's work for women amongst the tribe and the church.

The church has this year [writes Mr. Jennings]—largely as an outcome of Mr. Hawkins's suggestion—appointed official deaconesses, whose duties are exclusively connected with the life of the girls and women of the church and tribe.

Women for the Front

In Central Africa a step taken has been of even more striking importance in the appointment of two lady missionaries to work at the two stations which will in future be the chief centres of the Society's labours—Mbereshi and Kawimbe.

The impression of the missionaries with

regard to this matter is expressed by Mrs. Robertson of Kawimbe, who speaks with enthusiasm of the visit of the deputation.

The visit of Mr. Houghton and Mr. Hawkins [she says] helped us more than we can say.

One thing that rejoiced the hearts of all, I think, more especially, perhaps, of the ladies, was the fact that the Deputation felt with us the great need for lady workers.

How can we look for Christian homes among our people until we can take the young girls out of the villages and keep them out, and let them see that it is possible to be happy and live without all the evil and superstitious customs in which they have been brought up? If we can teach them to love their teachers and through them their Saviour, there is some hope that ere long they will learn to love their husbands and children. Polygamy, one of the greatest hindrances to work and advancement, can never be stamped out until husbands and wives have learned to love each other.

Racial Hatred

From the point of view at once of our Christian and our British empire, we have had this year the most ample evidence that, as missionaries of Christ, we have the only foundation on which any empire can endure. It will be recalled that, in the industrial conflict during this last year between white and black and brown, especially in the rioting and shooting in some of the mining centres, we were brought face to face with a situation which not only meant inter-racial hate as between Indian, African, and European in South Africa, but was producing a seething discontent in India. The Indians in India sent out to Africa two chosen men as their deputation. The two men chosen were missionaries, one a High Anglican, the other a Congregationalist. Those men in South Africa so strove and planned and prayed and spoke that to-day we have grounds for believing that a line of action has been arrived at which may redeem us from those inter-racial feuds which imperil the progress of the world. Those two Christian missionaries by their joint work in Africa, and through the negotiations of one of them with the Government in England, have alone achieved for the dominion of peace among men of goodwill more than battalions of soldiers and the unaided autocracy of law could secure.

V. Madagascar

“What are these arrayed . . . ?”

WHEN the host of heaven is counted there will be those in spotless lambas of whom it will be asked: “What are these which are arrayed in white robes? and whence came they?” And the answer will come: “These are of the martyr church of Madagascar, which came out of great tribulation.”

The question that leaps to our minds to-day is this: “Is the church of Mada-

well as interdenominational—representing the Paris Missionary Society, the Friends’ Foreign Mission Association, and the London Missionary Society—which has visited the great island examined the work of the respective societies and met in conference in Madagascar jointly with Bishop King, the Anglican Bishop of Madagascar (S.P.G.) and representatives of the Norwegian and American Lutheran work there. The London Missionary Society was represented by the Rev. W. S. Houghton, Mr. Talbot, E. B. Wilson, J.P., and Mr. F. H. Hawkins, Foreign Secretary.



THE SCHOOL IS A BUTTRESS AGAINST HEATHENISM

L.M.S. Schoolgirls at Fianarantsoa

gascar to-day under the dominion of Christ in such a spirit as that of the heroic past?”

All the evidence before us suggests that she is ready more deliberately and fully than ever for great testings.

The Unique Deputation

Never in the romantic history of Christianity in Madagascar has there been so complete a body of evidence on which to estimate the present condition of the dominion of Christ there.

The unique deputation, international as

The deputation of each society reported directly to its own head-quarters; but they have jointly produced a volume of wonderful stimulus called “Madagascar for Christ.”*

“Why did you not ask us before?”

The difference made by the coming of the deputation is again and again referred to by our missionaries and described as historic by the Rev. H. A. Ridgwell of Ambohidratrimo.

* L.M.S., 16, New Bridge Street, London, E.C. 6d. net, 7½d. post free.

Writing about the visit of the deputation and its result, Mr. Ridgwell says :

Our district has shared with others in the great impetus which was given to the work in Madagascar by the visit of the deputation. The result is that churches are keen to engage in a large measure of self-support. The subject has been brought before the pastors and evangelists in the district, and following in the wake of the four-monthly meeting last January, when the men were so ably addressed by Rabary (the college tutor and pastor in Tananarive), schemes have been evolved by the evangelists and pastors themselves, by which the churches can take their share in the raising of funds for the self-support of evangelists and others, and so relieve the Society of this expense. The churches are eager to do more for the financial side of the work, and constantly one is asked, "Why did you not ask us to do this before?"

Sunday Dances v. School and Church

The forms of influence that fight against the growth of the Christian kingdom are illustrated in the attitude of the French official at Anjozorobe, who, among other things, did everything to encourage Sunday dances in the government school as a counter attraction to the church services.

The garde is much too wide awake to *command* the people to dance on Sunday, but he has called the people by twos and threes, and told them that it is his wish that they should dance. He struck at the very foundations of our church by summoning our preachers, Scripture and Sunday-school teachers, and our organists, and practically, though not actually, compelling them to attend the dancing class, and play for the dancers. We have had the anomaly and humiliation of seeing our preachers going straight from the pulpit to the dancing saloon.

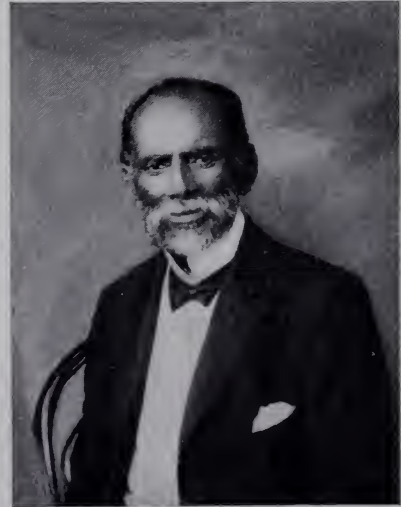
The classes are, of course, a scandal, because in heathen countries dancing is associated with unutterable practices, and the classes are a hotbed of that temptation which slays more Malagasy than all others put together. The children of the church and the Sunday school again are being taught dialogues on Sunday mornings in the official school, these dialogues being given to admiring audiences on Sunday afternoons; this means that the

children are prevented from attending both church and Sunday school during the whole Sunday as well as being accustomed to Sabbath profanation. In spite of all this we have gone quietly on, keeping a still tongue, though it has not only needed bit and bridle, but curb chain as well. Impetuosity, unguarded speech, protest, would have opened a very Pandora's box of troubles upon ourselves and our workers.

Our great buttresses against these invasive and seductive influences lie in an intensive effort at a thorough grading of the schools, a higher standard of efficiency among the teachers, and a more vigorously evangelical and highly trained pastorate. We have evidence of strong work in all these directions.

Radaniela of "purpose true"

Among the native pastors we have lost this year one of our finest. His simple and saintly character, and his outstanding abilities as a capable preacher, a wise pastor, and devoted friend, made him a power which is truly rare in Madagascar.



RADANIELA OF FARAVOHITRA

To him his preaching and pastoral duties were not arts. They were his life, and his life was in Christ and for Christ. If Christ through the L.M.S. had done nothing more in Madagascar than raise up this Radaniela, then one can say it has been

worth while. He was a man of a "purpose true" and was ever ready to stand alone, yet not alone; alone with God, on the side of right and purity.

The Student and his Wife

The church itself in Madagascar is beginning to bestir itself everywhere, as Mr. Tester tells us, to secure a better and more competent pastorate. One of the finest of our institutions for this purpose in the world is the United Theological College at which our men are trained jointly with those of the Friends. Of the thirty-two students on the books twenty-three come from L.M.S. churches.

The married students live in the cottages in the College grounds which have been erected for their accommodation. The greatest care is taken to train the students and their wives to keep their cottages clean and tidy, so that when they go out to take up their work their homes may be models for the people amongst whom they work to imitate. The women are taught lace-making, embroidery and other needlework, and are thus able partly to support themselves and their husbands during their stay at the College.

The strong wisdom with which the curriculum is administered is shown by

Dr. Sibree, who acted as principal for the last three months of the year until Mr. Dennis could take up his work as *locum tenens* for Mr. Sharman. Dr. Sibree writes:

The preaching of the Gospel we always consider as one of the most important things to be studied and to be aimed at. And in order to accomplish that all the students attend a sermon class every week and take their turns in preaching before their companions and some of their tutors. On account of the proficiency many have attained in preaching their services are constantly sought for by the congregations in Antananarivo and the neighbourhood, and the amount of work the men have done in this way may be seen by the fact that they have preached no fewer than 713 times during the year.

That Spirit of Reliance

On a general view of the situation in Madagascar one can see that, without theatricality, undeterred by opposition, and without bombast in its successes, the evangelism and education of the people are being pressed on side by side, while every endeavour is being made to stimulate the churches to stand on their own feet.

GENERAL STATISTICAL SUMMARY

FIELDS.	MISSIONARIES.		NATIVE AGENTS.						Church Members.	Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.			LOCAL CONTRIBUTIONS.			
	Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	No.			Scholars.	Schools.	Scholars.	Fees.					
														£	s.		d.		
1. North India	22	25	8	45	57	33	111	866	2,538	41	1,849	119	7,779	3,868	18	4	442	18	2
2. South India	32	18	9	126	446	87	225	3,013	33,414	392	9,592	462	18,145	4,323	13	6	1,197	1	10
3. Travancore	11	3	17	279	433	68	75	10,954	73,060	395	19,741	444	26,060	1,570	19	2	2,814	0	10
4. China	68	28	17	224	185	65	108	10,404	4,776	59	2,933	180	5,949	7,342	9	11	3,406	9	9
5. Africa	21	2	7	*854	..	..	..	6,161	17,068	112	5,056	312	15,861	1,811	18	0	1,163	19	0
6. Madagascar	19	6	450	2,354	121	2	55	29,881	137,437	595	29,783	104	6,243	170	9	0	5,706	11	8
7. West Indies	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Polynesia	32	6	344	642	..	..	..	19,610	47,589	306	17,117	609	21,521	502	8	6	18,768	0	5
TOTALS	206	88	852	4,524	1,242	255	574	80,889	315,882	1,900	86,071	2,230	102,827	19,590	16	5	33,559	1	8

Local Contributions £33,589 1 8
 School Fees 19,590 16 5
 Medical Mission Receipts 6,883 12 5

Total raised at Mission Stations £60,063 10 6

* Includes Teachers.

VI. He taketh up the Isles

W^E consent cheerfully with Mr. Holmes' vigorous dogmatism when he says in his report, "The devil does nothing half-heartedly." He seems to find the South Seas and Papua a congenial field for the enthusiastic working of evil.

The whole course of development through which our missionary labour passes in the upbuilding of the Kingdom of Christ is suggested in the report of a single year in Mr. Holmes' district at the mouth of the Purari River.

The Demands of Christian Living

At the beginning of the year the young people poured in from the villages of the river delta until Mr. and Mrs. Holmes on their island of Urika had a family of 180 under their charge. At first the young people took kindly to the new order of things, then the strain of the demands of even the simplest order of Christian living proved too much for them. The third stage came swiftly :

When they recognised that every one on the station must attend day school, that no one could be absent from morning and evening prayers without a just excuse, and that they could not go fishing and crabbing on Sundays, abundant proof was not lacking that many among our family would not bow to this strict order of things.

As the first term neared its close a sad state of affairs got disclosed to us. We got unmistakable evidence that a kind of sexual immorality, probably unknown in any of the districts east of this delta, was working havoc in our midst, and we had no alternative but to weed out all the undesirables, that it might be known far and wide in the delta that our presence here is a protest to every form of immorality recognised by our people as important features of their social life.

We had to make a clean sweep of 130 young people, and, alas! some of them had been with us from the first day we began work here. We began the second term with only fifty young people, but we can truly say that this "half" has been the happiest we have ever known. By the end of July our family had begun to grow again, so that we soon had eighty lads on the station of a teachable age, the majority of whom give

promise of making serious effort to benefit by their stay here.

It is at the beginning of the next stage that Mr. Holmes' statement that "the devil does nothing half-heartedly" enters in. He writes :

Just as we have grown accustomed to the idea that we are winning Namau for Christ through the young people who leave us year by year, we are advised of the fact that no one returning from Urika to the villages is now allowed to speak of Jesus, to sing our hymns, or pray in public in any of the villages. This is the surest sign of growth, of progress, we have yet had. Our people know enough of Jesus to know that their customs clash with His teaching; that they cannot have Jesus as their guest or as a resident in their villages and hold on to the customs of their fathers. It is evident that we are in for good times; Christianity never thrives so well as it does when persecution is dogging it everywhere; there may be years of stern fighting ahead, but the victory is assured. All the glory to God.

Nothing has hardened us, so stiffened us, as the devil's latest tactics. Surely he has been long enough at the game to recognise the folly of such tactics. Be that as it may our commands are as pressing as ever, there is no word of truce in them, not a hint of dropping back on the base; as hitherto it will be "forward" with Jesus in the van—Jesus everywhere, Jesus in everything.

Recrudescence of Tribal Dancing

Right away in the South Seas themselves the same moral conflict has to be continually fought. Readers of our previous accounts of the work in the Loyalty Islands will remember Mr. Hadfield's continuous strife against the recrudescence of tribal dancing in its more evil forms.

We have apparently not reached the end of our anxieties with regard to the chief's fête at Mu, referred to in previous reports. This year the more objectionable features of the festival received an unexpected stroke of encouragement by the arrival of a steamer on the scene, having a number of local French celebrities on board, who, from all accounts, showed immense appreciation of the revival of heathen dancing, which they witnessed. Among these visitors was M. Cane, chef de bureau des affaires indigènes; also the president of the New Caledonian Parliament, and the mayor

of Noumea. M. Cane, in a speech which was translated verbatim for the large concourse of natives, eulogised Bula, the grand chef, organiser of the fête, and went on to express his earnest desire that old customs and pastimes should begin to be revived and preserved, assuring them of his readiness to protect them against *any interference from any source whatever*.

The names of all Bula's subjects who refused to dance were entered in his black list for future chastisement, and two of my pastors who absented themselves, and for which reason a complaint was lodged before the Government, were officially ordered to repair to Mu, there to apologise to the chief for their misconduct. Another of my pastors, Toki of Trabut, openly condemned the whole business and brought upon himself and parishioners the anger and animosity of his chiefs.

It seems to us that Mr. Hadfield's concluding note is the same in essence as that of Mr. Holmes, with a note of a warfare for the dominion of Christ that grows keener and moves towards the central agony of battle.

It is a noticeable feature in the religious life of our people to-day [says Mr. Hadfield] that there is an ever-increasing^r intensity in the nature of the two opposing forces of good and evil.

It is a good thing to know that, spite of the set-back which Mr. Hadfield thus reports, the membership of the church in his islands increases, and now includes nearly a fourth of the population, while the C.E. Society on Lifu has over 26,000 members.

The Samoan Islands have suffered two terrible storms, doing great damage to the banana and the breadfruit crops, thus crippling the power of the people to provide for their ministers and to contribute to missionary funds. The attachment of the people to the Society and their desire to help it is clearly shown, in spite of this, in that a sum of not less than £3,779 14s. 11d. has been received, being £763 13s. 8d. less than last year.

Dr. Adeney's Visit

It has been a privilege to the directors of the Society to have been able to ask Dr. Adeney, who with Mrs. Adeney is on a tour round the world, to act as a special

deputation from the Society to the South Sea churches and missionaries by providing him and Mrs. Adeney with a passage on the *John Williams*. The missionaries in the islands visited record the great inspiration and encouragement received from this visit.

In the Cook Islands, as in other parts, the influence of commercial development in the South Seas is strongly felt. There is not only a disposition to break away from the restraint of the past, but the opportunities for making money have greatly increased, so that bright young fellows can find so many ways of employing their powers and getting rich that the office of the ministry has lost appeal.

During the past ten years only two pastors have come from Rarotonga and three from Mangaia; while there have been thirteen from Manihiki and Rakahanga and eight from the remote Pukapuka.

From the South Seas to Papua

This has reacted strongly on the missionary enthusiasm for the uplift of Papua. Mr. Hall writes:

The work in Papua has lost its novelty, and many of those who go have not the high motives which characterised their predecessors. In recent years quite a number have returned from Papua in disgrace, and the effect of this has been to lower the ideal of the ministry in the eyes of the churches, and to check missionary zeal. In Mangaia and Rarotonga at the present time there are at least ten men who have been returned from Papua because of immorality, drunkenness, or general unsuitability, while there are several others who have come back in the prime of life, and are now engaged in other occupations.

One great hope of the whole situation in the South Seas lies in the fact that our widespread and thoroughly graded religious educational system is continuously at work, producing by its mental and model discipline from the village school up to the higher institutions a stronger and purer form of life. Compared with the ideal towards which we are fighting, the present standard is woefully short-coming. Compared with the foul pit of age-long degradation and sensualism from which the Pacific life has risen, the pro-

gress has been in the nature of the miraculous.

The Papuan field is, of course, farther back in spirit and morale than that of the South Seas; yet looking over that field as a whole we feel that quite unmistakable progress is marked, not in any dramatic way, but rather by the slow penetration into their minds of glimmerings of the light that belongs to Christ.

Building the Churches

In this relation one might, given adequate space, quote many evidences given in the larger Annual Report. It will perhaps suffice to present here side by side without comment a number of stories of church building.

Mr. Dauncey writes from Delena:

The most encouraging event of the year has been the movement amongst the people of Hisiu. The village has always been a Cave of Adullam for the malcontents from Maiva, and the teacher has had a difficulty in steering a course which would keep him free from trouble. Steady good work has told at last, and the people decided that the new interest in the church demanded, and should have, a new building. It was settled after many long palavers that it should be a building which should last, and the people not only subscribed the funds, but got out their big canoes and went to Port Moresby to purchase the necessary timber, iron, nails, and paint. They were their own architects and builders, and the result is a well-put-up church which we dedicated in July last. The Hisiu people invited the whole of the teachers and representatives of every village in the district, and treated them right royally.

"And now concerning the collection." It was the first ever taken in the village and amounted to £18 12s. Even some of the little children, too young to walk, were carried up to add their mite. After the collection another step in advance was taken. I explained the financial difficulties of the L.M.S., and was more than pleased when the leaders told me to send £5 from the collection as a help towards reducing the debt.

Mr. Harries of the Torres Straits and the Eastern Fly River district tells us:

While the natives are not giving directly to the funds of the Society they are giving generously to support the work which we are doing. During the past few years churches have been built on Murray, Darnley, Stephen's Masig, and Moa Islands of coral lime and cement, and before another year such a building will be completed on Mabuia and probably others commenced on Coconut and Boigu Islands.

The collection at the opening of the Moa church was £79. While I have been here the Mabuia people have contributed £59 10s. towards their new church. The Coconut Island people have £34 and Boigu people £12 towards their building fund. These facts indicate great liberality, for the communities where the churches have been built are very small. The whole population of Mabuia is less than 300, and that of the other two islands combined does not reach these figures.

We learn again from Mr. Abel at Kwato (in a report which should be read in full) that eighty-five new members have been added to his church, and that there are over 550 young people in his village under Christian instruction with minds and bodies daily disciplined in industrial work.

The problem here, as all over the world, is the problem of securing a strong, reliant, and reliable Christian leadership from among the people with whom they live. The whole situation would be revolutionised all over our Papuan field by such men as Rima, the Rarotongan teacher at the head station at Port Moresby, of whom Mr. Sidney Burrows writes. Mr. Burrows says:

Rima, the Rarotongan teacher at the head station here, has been an invaluable friend. A man of forceful character, a fine teacher, a splendid disciplinarian in the school, anxious to learn and to give all the help he can, tactful but firm in his dealings with the villagers, and with all his strength of character has a sweet humility and Christ-like grace, altogether a man to be thankful for. Of the teachers at the out-stations none are quite equal to Rima in the combination of good qualities, but among them, too, are striking examples of spiritual grace, of power to influence and organise, of energy and enterprise, and of mechanical skill.

Further incidents from the story of the Missions in the past year will appear in
THE CHRONICLE for November.

Watchers' Band Notes

MY DEAR FELLOW SECRETARIES,
 Since my letter of last month was written the Congregational Union meetings which were to have been held at Bristol in October have, owing to the war, been cancelled, and I shall not now have the pleasure of meeting some of you there, as I had hoped.

In this time of national peril, when we are all joining in prayer for our country and its brave defenders, let us not forget to plead for the coming of that Kingdom whose victories are those of righteousness, peace, and joy in the Holy Ghost. Will secretaries pray with and for their members that they may be taught of God what He would have them do to further the interest of His Kingdom, both now and when the struggle is over.

Amid all the pressure of need around us let us recall the words of Wilder: "He that saveth his time from prayer shall lose it; and he that loseth his time in prayer shall find it in blessing."

Praying that the name of the Lord Jesus Christ may be glorified in us all,

I am,

Yours very sincerely,

F. E. REEVE.

NEW BRANCH

TOWN.	CHURCH.	SECRETARY.
Cambridge	New Cherryhin- ton Free	Mr. G. Mother- sole

SECRETARIES will be doing good service by placing the picture of "Christ's Kingdom" (see pages 225-7) on the Notice Board in the Church Lobby.



Prayer Meetings

REV. A. D. BUTLER, Rectory Place, Congregational Church, Woolwich, will conduct the Monthly Prayer Meeting on October 5, at 6 p.m.

A Prayer Meeting for Women will be held at the Mission House on Wednesday, October 21, at 3.30 p.m.

Register! Register!! Register!!!

THOSE of the Society's helpers who do any Study Circle work have the greatest possible opportunity offered them this winter. In order that we may do our work in all the strength of a great united body—for we circle leaders are a great company—it is advisable that every Study Circle should be registered.

We need your circle to be registered for the sake of people in your district who write asking, "What is a Study Circle?" By far the best answer is to refer them to a local circle leader.

Your circle needs to be registered in order that we may keep it supplied with information of special interest to Study Circles.

If for any reason any circle leaders have not received a copy of this autumn's letter to them will they please apply at once to Rev. E. A. Preston, at the Mission House. Registration cards can also be obtained on application.

For the sake of our common task this winter it is hoped that every circle member who reads this will see to it that his or her circle is registered.

E. A. P.



ANNOUNCEMENTS

Arrivals

Dr. T. GILLISON, from HANKOW, CHINA, June 29.
 Rev. W. G. BROCKWAY, from CALCUTTA, N. INDIA, August 17.

Departures

Miss K. H. L. KEEN, returning to TINGCHOWFU, CHINA, per steamer *Moldavia*, August 22.
 Rev. W. J. EDMONDS, returning to QUILON, S. INDIA, per steamer *Osterley*, August 28.
 Rev. E. H. CLARK, returning to KAWIMBE, C. AFRICA, per steamer *Kildonan Castle*, September 5.

Deaths

BULLOCK.—On September 9, at Largs, Ayrshire, Jessie, wife of Dr. Oswald Huntly Bullock, late of Neycor Medical Mission, Travancore.
 MULLENS.—On August 14, at 2, Cambridge Road, Bromley, Kent, Miss Louisa Mullens, aged 86, youngest sister of the late Dr. Mullens, former Foreign Secretary of L.M.S.



MISSIONARIES and other readers will learn with regret that Rev. Charles New, formerly of Hastings, who had been a Director of the Society since 1877, passed away on September 5, at 21, Mowbray Road, Upper Norwood, S.E., aged 69.

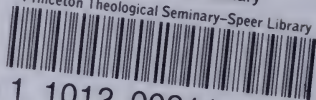
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